Ioh. Sascerides

De Regno Christi.

Hafniæ 1591.

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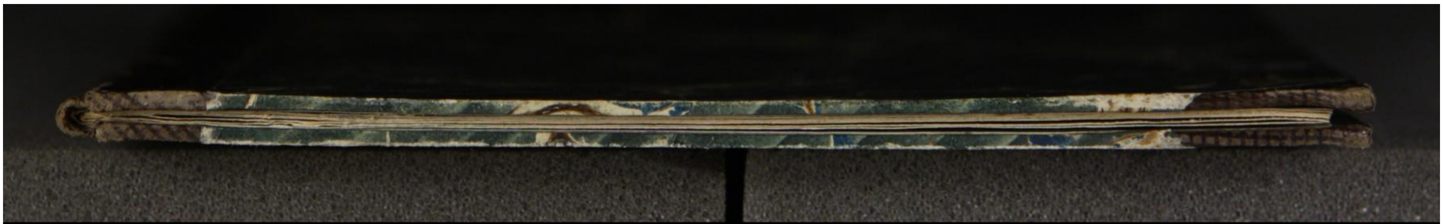


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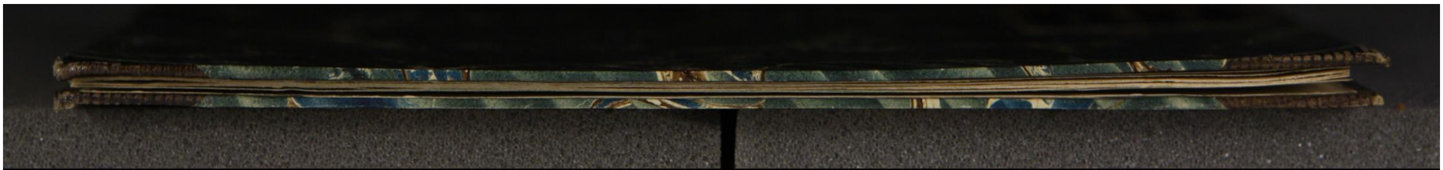
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BIBLIOTHECA REGIA HAFNIENSIS

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THESES,
DE REGNO CHRISTI,

quomodò differat à regnis mundi: quas die 12. Maij, pro gradu magiſterij in Philoſophia, defendent hi quinq; docti & honeſti viri:

D. Andreas Benedictus Dallinus,
D. Ionas Iohannis Coldingenſis,
D. Iohannes Laurentij Ceruinus,
D. Iacobus Albertius,
Franciſcus Ionæ F.

Præſidente
IOHANNE SASCERIDE,
Collegij Philoſophici
Decano.

HAFNIÆ
Impreßit Matthias Vinitor.
ANNO
1591.

BIBLIOTHECA REGIA HAFNIENSIS

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1.

TEmpore veteris teſtamenti, priusquàm humano generi conſpicuè ſe Deus in vnigenito filio ſuo reuelarat, Chriſti Regnum (quod eſt, cœtus hominum, Chriſtum eiusq; beneficium amplectentium) in populo Dei quodamodò typicum erat, & in carnaliter circumciſa gente (ſicut & ipſe Chriſtus in Rege, Sacerdotéq; eius) præfigurabatur: adeóq; à regimine ciuili tum nondum in vniuerſum ſeparari poterat.

2.

Sed ſimul & ea, quæ ſocietatis politicæ conſeruatio requirit (hominum videlicet inter ſe pacem, & ſecurum conuictum, publicamq; honeſtatem, & iuſticiam ciuilem): & quæ ſpectant ad arcanam animæ ſalutem, iuſticiam, vitam, & pacem obtinendam, vnus, idemq; Rex, & Sacerdos magnus, in ſuo quisq; officio, tueri præcipiebatur.

3.

Hinc non ſapientiam tantùm, & ſanctitatem animi ſingularem ab ijs Deus exigebat, ſed pariter eos humano ſplendore, pompaq; aſpectabili munitos, populo formidabiles & omnibus modis inuiolatos eſſe volebat: vt nimirum & armis, potentiáq; externa ſeſe defendere, ſuosq; aduerſarios ab inferenda vi quauis deterrere, tanquàm hujus mundi vel ſuperiores, vel inferiores domini, poſſent.

4.

Verùm æternus ille Dei Sermo, quum in carne manifeſtatus

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niſeſtatus, Regnum ſuum in veritate, citra typos, inuolucráq; vlla, fidelibus, ad euidentiorem veræ ſalutis noticiam, producere conſtituit, initiò ſe nullis humanis præſidijs inſtructum, ſed admodùm humilem, & egenum exhibuit. Nam, vt naſciturus, aliud nullum, quàm ſtabulum boum & aſinorum, inuenit hoſpitium, ſic & poſteà, cum doceret, à præcipuis huius mundi columnis rejectus, ne dicam, & ignominioſa crucis morte tandem affectus eſt.

5.

Quin & hinc, etiamſi glorioſè mortem deuicit, victorioſéq; cœlum conſcendit, ſic tamen in hunc vſq; diem pios gubernat, vt, exemplo domini ſui, crucem, ignominiam, oppreßionemq;, & mortem patienter ipſi quoq; ferre cogantur, nondum autem aduerſariorum omnium, pro arbitrio ſuo, dominari queant.

6.

Atq; id neceßariò fieri ſic oportet, vſq; in tempus illud poſtremum, de quo reuelato (Apoc. 11. v. 15) ſancti Deo gratias agunt his verbis: facta ſunt regna mundana Domini noſtri, & vncti eius, regnabitq; in ſecula ſeculorum. Quod regnum clarè prædicitur in ſcripturis cùm paßim alibi, tum apud prophetam Danielem, cap. 2. verſ. 35, & 44. item cap. 7. v. 14. 18. & 22. etc.

7.

Interim, quòd his noui teſtamenti temporibus Chriſti Regnum à politicis mundi regnis manifeſtè diſtinctum ſit,

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non tantùm exemplo ſuo, ſed & verbis apertis ipſe docet: vt, cùm ait, Iohan. 18. v. 36: Regnum meum non eſt de hoc mundo. Item, Matth. 20. v. 27: Reges gentium dominantur ipſis, vos autem non ſic. Et Matth. 10. v. 16: Ecce, ego mitto vos, tanquàm oues in medium luporum: quemadmodum & ipſe miſſus erat à patre ſuo, Iohan. 20, v. 21. etc.

8.

Atq; ita primùm hi Reges diuerſorum regnorum à ſe inuicem diſcrepant pompa, ſubſidijsq; neceſſarijs, quæ Rex politicus quidem habet externa: Satellitum armatorum turbam, inſtrumenta bellica, vim opum, arces, & vrbes munitas, &c. Rex autem cœleſtis, cum ſuis, habet, horum loco, virtutes arcanas, efficaciam S: Spiritus, doctrinam inuictam, lumen veritatis, inuocationem Dei, dilectionem, fidem, patientiam, & ſimiles.

9.

Quæ virtutes arcanæ ferè ſunt etiam in regno cœleſti, velut arma, quibus Chriſtus, ejuſq; miniſtri peccatum, diabolum, & mundum oppugnant, paulatimq; expugnant, & ſibi ſubiugant: dum intereà ciuilis magiſtratus, contra ſuos hoſtes pugnaturus, neceſſariò ſecum educit gladios ferreos, haſtas, clipeos, galeas, equos, currus, tormenta, baliſtas, arietes, & ejuſdem generis alia quàm plurima.

10.

Tertiò differunt etiam Reges hi doctrinæ, legiſuè ſuæ reſpectu: Nam politicus quidem in ea tantùm externam quærit honeſtatem, & opera, quibus publica pax, vitæq;

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tæq; hujus tranquillitas munitur, de cordium autem affectibus, conſcientiáve à peccatis expurganda, propriè, & ex officio ſuo non laborat: contrà, cœleſtis Regni, veræq; Religionis ille dominus, ad actiones externas haud præcipuè reſpiciens, intimum cor doctrina ſua per Spiritum ſanctum innouare ſtudet, vt hinc verè bonæ prodeant actiones, vtq; homines æternam in Chriſto vitam & beatitudinem inueniant.

11.

Iam & pænis hi Reges admodum vtuntur diuerſis contra ſuæ legis tranſgreſſores. Vt enim alter his infligit ea ſola, quæ temporaliter dolent, vitamq; incurabilibus corporalem demùm aufert: Ita Chriſtus magis animi dolorem, veramq; pænitentiam ſuis nondum deploratis imponit: at inſanabilibus, per excommunicationem, æternæ vitæ ſpem eripit. Nec præmiorum alia ferè ratio eſt.

12.

Quin & miniſtri, quos hi diuerſi Reges, vt ſuo nomine populis, ac gentibus varijs præſint, eligunt, à ſe inuicem apertè diſtincti ſunt, non tantùm, vt ipſorum domini, ſubſidijs, fortunis, armis, legibus, earumq; execution, pænisuè, & præmijs, etc, de quibus huc vſq; dictum, ſed & modo, quo mittuntur, & legitimam, ipſorum agendi nomine, poteſtatem acquirunt.

13.

Nam, velut Rex terrenus eos, quos arcium, ciuitatumq;

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tumq; ſuarum præſides conſtituit, in ipſorum officio lite-
ris, & ſigillis materialibus confirmat, ac munit, quò,
citra contradictionem vllam, commiſſum ſibi munus obti-
nere, & exequi poſſint: Ita Chriſtus, Eccleſiæ Rex æter-
nus, in ſpiritu, iuxta veritatem, certificat ſuos miniſtros:
vt, in quo diuinum verbum efficax, item Spiritum, &
veritatem, Deiq; indolem, ſapientiam, ſcientiamq;, &
intellectum repererimus, de ejus miſſione diuina planè cer-
tiſimus: de aliorum verò nequaquam.

14.

Porrò de Subditis in vtroq; regnorum horum diſcri-
men hoc eſſe poteſt: quòd ſub ciuili quidem rege poſiti cen-
ſeantur, eiusq; cùm iurisdictioni ſint ſubiecti, tùm &
priuilegijs, defenſionéq; (non quidem ab æterna morte,
quæ Chriſti ſolius dominio cedit, ſed ab externa quauis
iniuria) gaudere debeant omnes, impij ſimul & pij, qui-
bus, intra ditionis ejus limites, firmum habere, concedi-
tur, habitaculum: non autem alibi degentes.

15.

At Chriſti, domini noſtri, populus non vno orbis lo-
co, nec regis vnius alicujus politico regno includitur: ſed
ad eum pertinent omnes, vbicunq; terrarum habitauerint,
qui verè ad Euangelium conuerſi, renatiq;, & inſiti
Chriſto per fidem viuificam, ei, ſaltem humiliato, facti
conformes, nempe veram de ſuis peccatis agere pœniten-
tiam, & vitæ nouæ, ſanctiq; Spiritus ardens habere deſi-
derium

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derium inuenti fuerint.

16.

Atq; vt omnes huiusmodi reuera Chriſtus pro ſubditis, populoq; & membris, immò pro fratribus quoq; ſuis agnoſcit, ita, quotquot eo modo non ſunt ad ipſum, ejusq; ſpiritum per fidem conuerſi, prorſus alienos à ſe iudicat, ſiue in cœtu manifeſtè vocatorum, ſiue procul ab eo ſemoti viuant: & ſeu doctrinam externam ignorent, corruptéſue ſequantur, ſeu cognitam etiam ſyncerè profiteantur: hæc nihil quenquam apud illum juuant, vbi noua S. Spiritus lux, & verum juſticiæ deſiderium non acceſſit.

17.

Summa eſt, quòd omnes è ſpiritu ſancto renati, ſint Chriſto ſubditi: cæteri verò, quicunq; ſpiritu contrario ducuntur, nihil prorſus ad Chriſtum, ejusq; Regnum, & beneficium pertineant: ſed ad aliud ejus aduerſarij, nempe diaboli, Satanæq;, & antichriſti regnum, tyrannidemuè omninò ſpectent, Chriſtóq; hoſtium, non ciuium, loco reputentur.

18.

Quanquàm enim in hoc mundo plurima, variáq; regna viſuntur, quorum hæc hoſpitia Chriſti ſunt, illa præfractè Chriſto ſe opponunt, arcano tamen ſenſu tantùm vnicum, vel potius (vnà cum Chriſti Regno) duo ſaltem in terris eſſe regna dicimus; vt, quiſquis per incredulitatem à Chriſto, Regnoq; ejus vixerit alienus, ad ejus aduerſarium, Satanam vedelicet, & antichriſtum, ſit neceſſariò remittendus.

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19.

Nam cœtus Antichriſtianus non ad vnum, aut alterum ſolummodò populum, ſeu Regnum, velut ad pontificis Romani ſubditos, vel Turcas, aliosuè remotos à nobis populos referendus eſſe, deprehenditur: ac ſi, quisquis in eorum leges, ac decreta non conſenſerit, ocyùs ab Antichriſti dominio prorſus liber, & Chriſti propterea ſubditus, etiam in profana vita, rectè cenſeri queat: ita profectò neutiquam in veritate ſe res habet.

20.

Sed, cùm duo tantùm, vti dictum, oppoſita ſibi mutuò Regna ſint in terris: & cùm omnes, qui Chriſti Spiritum non habent, Apoſtole teſte (Rom. 8. v. 9.) non ſint ejus: adeóq; nec in ipſius Regno ſubditi dici queant, planè ſequitur, quòd in altero, Satanæ videlicet, & Antichriſti dominio, velut hoſtes Chriſti, tales neceſſariò collocandi ſint.

21.

Neq; enim eſt, quòd Antichriſtum ex doctrinæ tantùm externæ corruptela, tanquàm à ſigno præcipuo, iudicemus, eo quod Iohannes Apoſtolus in Epiſt. 1. primùm cap. 2. v. 22. quaſi definiens illum, ait: Hic eſt Antichriſtus, qui negat patrem, & filium: & mox cap. 4. v. 3, dum ſcribit iterum hæc: & omnis ſpiritus, qui non confitetur Ieſum Chriſtum in carne venientem, ex Deo non eſt, ſed hic eſt Antichriſti ſpiritus, &c. quoniam hæ ſcripturæ multo latiùs quàm ad confeſſionem oris, extendi poſſunt, ac debent.

Siqui,

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Siquidem expreſsè Paulus abnegationem damnat non tam oris, quàm, quæ declaratur ipſa vitæ ratione, cùm ait, Tit. 1. v. 16. Deum ſe noſſe fatentur, ſed factis negant. Et 2. Tim. 3. v. 5: formam pietatis habent, ſed vim ejus abnegant, &c, quibus verbis Apoſtolus, tanquàm abnegatores Chriſti, damnat, adeóq; & ad Antichriſtianam colluuiem remittit in vniuerſum omnes, qui non ſeriò vitam ſuam iuxta Chriſti verbum inſtituunt.

23.

Atq; ità Deus judicat absq; omni perſonarum reſpectu, ſeu noſtrates ij, ſeu nobis barbari, mares, aut fœminæ, diuites aut pauperes, docti vel indocti, magni vel parui: ſeu deniq; magiſtratus aut plebei fuerint, omnium in his eadem, coram Dei tribunali, conditio eſt.

24.

Quod enim de profanis in populo maximè dicere viſi ſumus, idem de principibus quòq; viris intelligi debet, quòd ſcilicet, cùm impij ſunt & hi, Chriſtumq;, & ejus membra, verè pios, poteſtate ſua premunt, affliguntq;, & perſequuntur, tùm omninò, procul à Chriſto remoti, ſatellites Antichriſti cenſendi ſint: quemadmodum è contrà quùm ad Spiritum Chriſti verè conuerſi ſunt, quin ad Regnum Chriſti quoq; tùm, ab Antichriſto remoti, pertineant, à nemine dubitari debet.

25.

Nam, etſi mundi quoq; principes nominantur, nihilominùs

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nùs, cùm ad Chriſti Spiritum, ſeu verbum humiliare ſe ſtudent, vitamq; iuxta Chriſti mentem, & voluntatem amplectuntur (tametſi nec ità ſuam humanam deponunt eminentiam, ſed & omnia ſubditis, quæ quidem & juſta ſint, & conſcientias illorum non lædant, imperandi poteſtatem obtinent) ad Chriſtum ſic verè conuerſi cùm eſſe, tùm dici quoq; poſſunt: adeóq; & æternæ ſalutis omninò tum ſunt participes, tanquàm fideles in Chriſti regno ſubditi, non autem ſimul hinc & ejus Eccleſiæ (ſicut politici Regni ſui) principes, ſeu reges, & gubernatores effecti, dum non etiam, vnà cum Chriſto, & ejus Apoſtolis, tanquàm oues in medio luporum, ad illam tantùm armis domini ſui, nempe ſolo diuino verbo, ſancti; Spiritus virtute, ſine vi corporali, regendam, diuinitùs vncti, miſſiq;, & extruſi fuerint.

26.

Hoc enim ſaltem habet commune cum regnis politicis etiam Chriſti Regnum, quòd, vt illorum, ſic & hujus adminiſtrationem ſumere ſibi nemo debet, præterquàm vel rex ipſe (viuens in æternum, & omnipotens ille dominus) vel quos Rex ad hoc, more ſibi conſueto, miſit, ordinauit, & inſtruxit, nempe quibus verbum efficaciùs, quàm cæteris pijs, in animis ipſorum patefecit, & accendit.

27.

Atq; hæc breùiter de Regno Chriſti, quomodò ſe habeat

at

at ad Regna mundi, proponere placuit, in eum præci-
puè finem, vt id, & quale ſit, meliùs intelligeremus, &
cognitum ardentiùs inquireremus. Deus opt. max. be-
nignè faxit, vt omnes in eo, ſalutis æternæ facti parti-
cipes, cùm inueniamur, tùm & rectè gerere
noſmet, iuxta Regis noſtri mentem, ac vo-
luntatem, addiſcamus,

AMEN.

Soli Deo Gloria.

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